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good as object of prayer, definite wishes in prayer, on account, too, of his denial that prayer is heard, and his advocacy of determinism. We are twice reminded of the bond which united Schleiermacher with Kant, Hegel, Strauss, Robertson, Rousseau, and Feuerbach in a common antagonism to the scholastic notion of God, miracles, and prayer. Schleiermacher may be supplemented but he cannot be supplanted; this presentation will aid toward a better understanding both of his conception of prayer and of prayer in general.

SLATTERY, CHARLES LEWIS. *The Authority of Religious Experience*. New York: Longmans, Green & Co., 1912. viii+299 pages. \$1.80 net.

Few men are so well qualified as is the gifted rector of Grace Church in New York to speak on behalf of the religious experience of Christians who are not specialists in the realms of theological scholarship. In this volume, embodying the lectures delivered on the Paddock Foundation at the General Theological Seminary in New York, the thesis is defended that a sound progress in Christian thinking and living can come only as general Christian experience as well as theological scholarship is allowed to make its contribution. Every scholar ought to be grateful for this interpretation of the sentiments of lay Christians as furnished to us by this large-minded pastor. The lectures give to us the point of view of "religious experience" concerning the Bible, the church, immortality, Jesus Christ, and God. In all cases we are assured of a tolerant and friendly attitude on the part of the layman toward technical research in the field of theology. But it is also somewhat humbling to the pride of the scholar to find that the layman does not take seriously some of the distinctions which seem to the scholar to be indispensable. For example, the critical inquiry as to the historical facts concerning Jesus—an inquiry which the scholar deems to be essential to a right belief concerning Jesus—is easily settled by the layman. "The fact is that devout people hear the voice of Christ in the Fourth Gospel as in no other book in the world" (p. 51). This feeling on the part of the layman cannot fail to "bring the Fourth Gospel very close to the traditional date and authorship" (p. 52). Here is an instance of deciding historical fact by an exercise of mere feeling, which, if indulged in by one who departed from the traditional conceptions, would be a subject for ridicule on the part of conservative clergymen. But why is it any better to decide *for* the Johannine authorship of the Fourth Gospel on the basis of a "devout feeling" than it is to decide *against* it on the basis of literary or historical "feeling"?

It must be granted, however, that Dr. Slattery has called attention to an aspect of the process of development in Christian thinking which deserves more attention than it has received. There is undoubtedly a sad lack of co-operation between theological scholarship and popular religious experience. But co-operation can be secured only by a more critical analysis of the problem than is suggested by our author. "Experience" undoubtedly does have the ability and the right to a final judgment on matters of actual present religious life. It can unquestionably decide whether the utterances of the Fourth Gospel are more edifying to us than are those of the Synoptics. But to argue from this judgment to one concerning date and authorship is both confusing and aggravating. The fruitful and valuable plea for the rights of religious experience today made in this volume is entirely justified. But it should lead not to the indefensible position that conclusions of scholarship may be revised by the uncritical feelings of laymen; it should rather point to such a revision

of our conception of Christianity that religion should not be confused with the dogmas which scholarship inevitably criticizes, but should rather be defined precisely in terms of the fundamental experiences which all men may rightly verify for themselves.

WIRZ, HANS. *Die Erlösung. Eine Studie über die Frage, Wie wird das Leben lebbar?* Leipzig: Hinrichs, 1912. 160 pages. M. 4.

Transiency and *Schuld* are the two facts by which man's independence toward the world is annulled. Man of himself is unable to eliminate these facts, yet he must not weaken their force, nor can they be set aside by any external power. Since, however, in spite of this weight which thus crushes them, men do live strong and happy lives, the question arises, how this is possible without their being either untrue or falling into dishonor. The author answers the question by saying that an analysis of salvation (*Erlösung*) discloses the fact that from the same world which is marred by these two hostile forces there comes a power which, although it does not nullify these, puts man in a condition wherein his withering sense of unrest gives place to an exhilarating feeling of personal peace. The motive for this lies in two facts—the impulse to life and the hindrance to its realization. The values involved here are the family, the industrial community, and the state. Salvation—and there are many kinds—occurs when, through conquest of the world, there is a removal of the hindrances to the life-impulse, in the physical life, the social sphere, the state, science, and art. The norm for this unfolding life of man is identical with the world-ground, and it presents itself under these aspects: aesthetic, logical, ethical; artistic perception, knowing, willing. After thus laying out his theme, the author presents in successive chapters (1) human life as it would be if it were complete, (2) life as it actually is, (3) that which dooms it to be what it is, (4) the stages through which deliverance is to be wrought out. The salvation which is under consideration is not primarily or distinctively religious. It involves wider interests, and embraces nothing less than the whole of life; it includes both the visible and the invisible world with which man is concerned. The discussion goes to the very heart of the modern problem—which is indeed as old as Greek philosophy—how the permanent can be reconciled with the transient, the eternal with the temporal, the ideal with the actual, the perfect with the imperfect. It is not theological, but one might say that it is more fundamental than any theological inquiry. The moral contrasts pictured in such vivid and poignant fashion by St. Paul and Augustine are subjected to a still deeper and more penetrating examination, and here where the problem appears most hopeless the great renunciation is attempted. The psychological analysis which accompanies the discussion is very keen and thorough. The treatment of *Schuld* is extremely illuminating. One is convinced that if ever redemption, whether individual or social, comes to pass, it must first recognize the inevitable contrasts here outlined and follow the lines traced for it. The book is a sign of a movement which is agitating wide circles of serious thinkers to the effect that the great questions of life are to be solved, not by the traditional method, whether theological or otherwise, but by reference to values which have indeed their rational meaning, yet which arise in experience, report themselves in feeling, are integral parts of reality, and gain their significance by reference to the ends of personality.